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"What I say unto you I say unto all, WATCH."—Jesus



EDITORIAL ON
THE CHRISTIAN
SCIENCE MONITOR

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IN MIND'S ALL-PRESENCE

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[The next issue of the *Sentinel*, August 13, will include articles and an editorial of special interest to teen-agers.]

Founded in 1898 by Mary Baker Eddy,
Author of the Christian Science Textbook,
Science and Health with Key to the Scriptures



Marca Registrada

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“What I say unto you I say unto all, WATCH.” Jesus

No accidents in Mind's all-presence

STIG KIÆR CHRISTIANSEN

During my school days in Copenhagen one of my first English textbooks contained this riddle: “In case of an accident what is better than presence of mind?” The answer: “Absence of body”!

The crazy point of impossibility was rather to my taste, and I never forgot that riddle. But years later, after I had started the study of Christian Science, the words took on a new and unintended meaning. It struck me that in a sense this Science enables one to demonstrate both! But that will take a little explaining.

In Christian Science a synonym for God is “Mind,” meaning the omniscient intelligence, omnipresent consciousness, and omnipotent thought-force that constitute Deity. God being one, Mind is one. There are not many minds; each individual does not really have his own personal mind. That is a false belief,

and endless difficulties have arisen from it. No, in truth there is one Mind, divine Mind. The spiritual reflection of this Mind is man, who expresses divine wisdom, intelligence, and understanding. Man can't help doing so, and he can do nothing else.

That is what Christ Jesus taught his followers. He pointed out that his true, spiritual being was inseparable from the Father and could do what the Father did and only that. He said, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." ¹

In view of what Jesus did do in demonstration of this truth, it is safe to say that the fact that you and I, as Mind's perfect, spiritual ideas, also can do only what God does, certainly imposes no limitation upon us humanly. Indeed, the realization of this is an enormous protection to us. Scientifically speaking, we are always reflecting, expressing, representing, the all-knowing Mind. Where we as Mind's infinite ideas are, Mind is. We can never experience absence of Mind but only presence of Mind. We can never experience inharmony, because Mind doesn't. And as we know these truths and live them, we are secure.

Since Spirit—which is another synonym for God—is always present, matter is never present, doesn't really exist. And that includes what appears to be a physical body. Mary Baker Eddy, the Discoverer and Founder of Christian Science, states, "Rightly understood, instead of possessing a sentient material form, man has a sensationless body; and God, the Soul of man and of all existence, being perpetual in His own individuality, harmony, and immortality, imparts and perpetuates these qualities in man,—through Mind, not matter." ²

In other words, omniscient Mind is always present, and matter, including the physical body, is always absent. Since it is always to something material that accidents happen, it should be no surprise that our Leader also states, "Accidents are unknown to God, or immortal Mind" ³

Someone might say at this point: "Accidents may be unknown to God, but they certainly are known to us mortals, aren't they? How do you account for that? What help is it to

know that God doesn't know accidents? Can that keep us from becoming the victims of chance?"

Well, what we can and should do is to awake to the truth that we aren't mortals—never have been and never will be. We *think* we're mortals, subject to chance, injury, and destruction, but this is only a belief of the so-called mortal mind, whose false concepts are fed by the supposititious material senses. And Mrs. Eddy goes on to explain what we can do to make our daily lives coincide with the scientific fact: "Accidents are unknown to God, or immortal Mind, and we must leave the mortal basis of belief and unite with the one Mind, in order to change the notion of chance to the proper sense of God's unerring direction and thus bring out harmony."

A beautiful passage in the ninety-first Psalm describes God's direction: "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."⁴

One might ask, "To whom is this comforting promise directed?" Well, the first verse of that Psalm states, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." So the promise is given to the individual who realizes the truth—the fact that he is actually the perfect idea of divine Mind, that this is his real, unchangeable identity. Such a one is protected from accidents by God's angels—His inspiring, directing, and illuminating messages.

An accident may be defined as the spurious suggestion of the material senses that the divine law of harmony has been broken. This suggestion would try to hide the divine law from our view, making us forget or disbelieve it.

One should begin his day by seeing himself as divine Mind's spiritual idea, an image in Mind, eternally safe in Mind. And he can know that no matter what he has to do or where he has to go, divine Mind will be present. He will find the thoughts he needs if he uses his spiritual sense and listens for Mind's inspiration and guidance. This will give him peace and keep him safe even in the midst of trouble and turmoil.

It is essential to know that one is in reality divine Mind's idea, governed harmoniously by divine law, always expressing unerr-

ing intelligence and perception. And we can know that all God's other spiritual ideas reflect the same qualities. This realization will eliminate risky moments of distraction or absent-mindedness for ourselves and also will help the people we encounter. Thus we fulfill the Golden Rule, the divine law of love.

Should we, however, find ourselves involved in an accident, we can immediately see the occurrence as a false mental image of the senses, another lying suggestion that the divine law of harmony can be broken. We can maintain that nothing but divine Mind and its perfection are present and that any other supposed presence is a belief of supposititious mortal mind. We can also know that there is no appearance of evil that cannot be corrected by the truth. In practical terms, our rescue may come through our being immediately directed to take a specific wise action, the presence of Mind being reflected in presence of mind, one might say.

As we realize—persistently and clearly—that as spiritual ideas of God we are the embodiment of His intelligence, goodness, gentleness, love, we will grow into the understanding that we do not really have a material body but live in omnipresent divine Mind. This is not escapism. It's the truth and possesses the Christ-power, the only power of the universe. Our present security, then, rests on our understanding of reality—spiritual reality, *divine* reality.

¹ John 5:19; ² *Science and Health with Key to the Scriptures*, p. 280; ³ *ibid.*, p. 424; ⁴ Ps. 91:11, 12.

*O magnify the Lord with me,
and let us exalt his name together.
I sought the Lord,
and he heard me,
and delivered me from all my fears. . . .
The angel of the Lord encampeth round about them that fear him,
and delivereth them.*

Psalms 34:3, 4, 7

To like or to love?

PERSIS E. ZUBER

Christ Jesus' emphasis on the biblical commandment "Love thy neighbour as thyself"¹ adds a new dimension to our sense of loving. Taking "neighbour" in its broader signification of fellowman, are we to go about loving the rapist, the derelict, the tyrant, or the unpleasant individuals with whom we may come in contact?

One could reasonably ask, "How can I love the child-abuser? Perhaps if I could find just one lovable quality, I'd try to at least love that." Yet the Master didn't say first find something you *like* in an individual and *then* you can love him. He simply said *love*.

The words "liking" and "loving" have many connotations. "Liking" may be a human emotion with many variations of intensity. But "loving," in its Christly sense, is a spiritual quality emanating from divine Love itself and reflected by spiritual man. This kind of love transcends human likes and dislikes.

Many years ago I was on the verge of nervous collapse, because a close relative was acting with unaccountable spite toward my husband and me. My deep hurt was compounded by guilt that I felt unable to like this family member, given these conditions. Then a friend pointed out that we aren't required to like what is unpleasant or condone people's shortcomings. But as Christians, we are required to love their true identity as the children of God. At the time I was able to glimpse a little of what such love meant. My attitude softened, guilt dropped away, and an easy relationship was restored.

Years later, Christian Science broadened my understanding of loving one's neighbor—and loving myself! I discovered it had nothing to do with personality, egotism, or self-righteousness. Loving in its Christly sense is seeing through the costume and makeup of what is called a human being, past the "bad guys"

and the "good guys." It is discerning the Christ-idea, the true spiritual selfhood of each of us as a child of God. Without exception!

In reality, God's man is the only man to see or know. Spiritual man, created in divine Love's own likeness, is all the man there is, and he has never fallen away from perfection. There is no man called irascible, woman called shrewish, or person called aggressive. There is only one nameplate for man. It reads: God-idea. The Apostle Paul saw the essence of spiritual man this way: "There is neither Greek nor Jew, . . . Barbarian, Scythian, bond nor free: but Christ is all, and in all."²

This being so, man is not a mortal categorized by race, heredity, or environment. Nor is he subject to quirks of fate or manipulated by stars, weather, or luck. The real man, the real identity of you and me, is a forever unfolding idea in Mind—all good, totally spiritual, yet distinctly individual in reflection of the infinite Mind.

Mary Baker Eddy, whose discovery of Christian Science has again brought the teachings of the Master into practical use, tells us, "Having one God, one Mind, one consciousness,—which includes only His own nature,—and loving your neighbor as yourself, constitute Christian Science, which must demonstrate the nothingness of any other state or stage of being."³

Because every facet of divine Love is already being reflected by the real man, we do not have to look for an endearing human quality in another in order to love him. We can understand that everyone, as a faithful reflection of God, is equally endowed with all the good the Father-Mother has to bestow. Knowing this, we can be sure that anyone, regardless of the human situation, can express God-derived qualities such as gentleness, honesty, and purity.

Can we believe this of the drunk in the gutter? Not if we see only a down-and-out mortal. Had Christ Jesus seen the leper as others did, with fear and revulsion, he could never have healed him. But the picture of God's undefiled, beautiful, spiritual child was so clear to Jesus—*so lovable*—that he healed the leper instantaneously. Whenever the true man is glimpsed and loved, the false picture changes and healing occurs. Therefore, to the degree

that we look past the dirtiness, the illness, and the false personality masquerading as man, and love our neighbor's God-given purity and wholeness, we will bless and heal those around us.

To love another as a child of God is the theology of healing. Before Jesus' time spiritual healing was sporadic, and not long after his ministry on earth, spiritual healing was again lost. Why? Because before his time, Love was not yet synonymous with Deity. God was still seen as an intimidating presence—often vengeful and harsh. Ignorance, even fear of Him, obscured His healing love. By the third century of Christianity, the true sense of divine Love that heals had largely disappeared under a shroud of dogmatism, rivalries, personalities, and other human blinders to the truth. But the discovery of the Christ, Truth, over a century ago by Mrs. Eddy has reinstated the primitive Christianity that Christ Jesus taught. It enables all who are willing to love in Christ's spiritual way to repeat the Christian work of healing.

"The demonstration of Christianity blesses all mankind," writes Mrs. Eddy. "It loves one's neighbor as one's self; it loves its enemies—and this love benefits its enemies (though they believe it not), and rewards its possessor" ⁴

Seeing our neighbor in his true light is the expression of divine Love through the Christliness of man. Christ-love makes it possible to truly love everyone, and expressing love is its own rich reward, bringing regeneration and healing.

¹ Matt. 22:39; cf. Lev. 19:18; ² Col. 3:11; ³ *No and Yes*, p. 38; ⁴ *Christian Science versus Pantheism*, p. 9.

What's really going on

H. JACK WYMAN

You and I are about to see a new film.

The lights dim, and our attention is focused on the screen. The story begins.

Soon we are lost in a make-believe world. As the characterizations take hold, we form opinions about the people—good, bad, comic, tragic. Then the troubles of the dramatic characters lead to violence, and suddenly I realize that we are not as happy as we were when we entered the theater. I glance over at you; I notice a hint of tears, so I nudge you and say, “Remember, this isn’t really happening; it’s only a movie!”

And you reply, “Why do they treat each other so badly? It’s all so tragic!”

And again I say, “It’s *not happening!* There’s only a group of actors playing roles and saying lines they were instructed to say.”

The film is over.

As we file out, we realize it was a powerful show and maybe there’s something to learn from what we’ve seen.

Through expert artistic techniques of writing, acting, directing, sound, and music we had been whisked into a different world. The ups and downs and weaknesses of the people on the screen had become so real to us that we had suffered right along with them. We didn’t want to have the spell broken either. But it’s interesting that we no longer suffered when we stopped to realize what was really going on. And we enjoyed the movie more when our perspective returned.

Isn’t there a parallel here to applying the teachings of Christian Science?

Fundamentally, Christian Scientists accept the version of creation related in the first chapter of Genesis. This chapter establishes perfect God as the creator of perfect man and perfect

universe. Man is shown to be utterly at one with God as His actual expression. Scientists further accept that the second chapter of Genesis (beginning with verse 6) presents an opposite view: an imperfect creation based on matter. Because mankind has been involved in the opposing picture for so many hundreds of centuries, the misconception is generally considered the real, just as the movie *seemed* real to us.

But it isn't actually happening. And an understanding of what's really going on in God's universe nullifies belief in what is not really going on. The Bible tells of prophets who saw through the false picture and were able to demonstrate their clearer view with what looked like fantastic miracles to those befogged in the mortal scene. And Christ Jesus is the prime example of those who understand the fallacy of the incorrect view and the actuality of man's oneness with God. He proved this with his healing works, even to his resurrection and ascension. Mrs. Eddy has given us the rules so that we too can establish our freedom from the would-be-real mortal experience. She knew Jesus' method in healing was rooted in his understanding of spiritual reality. He saw through the false picture to the actual perfect creation. As we wake up to the truth, we'll stop suffering the vagaries of the counterfeit.

And so it is with all aspects of health, life, relationship. The material picture is never reliable. Mrs. Eddy's explanation is: "The testimony of material sense in relation to existence is false; for matter can neither see, hear, nor feel, and mortal mind must change all its conceptions of life, substance, and intelligence, before it can reach the immortality of Mind and its ideas."¹

Perhaps a diseased condition appears to be present. Not true. Mrs. Eddy explains, "There is *no disease*."² It's like the movie. No matter how real the conditions of that movie looked to us, off the screen they were never going on.

Sometimes we have to hold tight with everything we've got and demand the true view for ourselves. But we can do it! We have the Bible and Mrs. Eddy's writings to help us; we have the publications of The Christian Science Publishing Society; and, when we need additional aid, we have dedicated Christian Science practitioners ready to help us wake up to the real view.

If we are in the middle of a business or legal situation that seems unfair, the same point applies. No matter how bad, how deplorable this seems to be, it's a lie about the truth that is revealed in the first chapter of Genesis (perfect God expressed by perfect man in a perfect universe). Understanding the true picture is like going to a higher authority—a higher court—because it's really going to God. What a relief to be able to do this at any time! We can always see God's infallible law of truth functioning in what may appear to be a difficult human situation. And just as you and I walked out of the theater, we can leave behind belief in error and insist on the naturalness of spiritual harmony, which appears as a better, happier, healthier life.

It takes spiritual vision to discern the truth, and integrity to conform to the implications of God's allness and the demands of His law of universal good. It often takes persistence to establish the facts of perfect being in our consciousness—but it works!

¹ *Miscellaneous Writings*, p. 218; ² *Science and Health*, p. 421.

Being right

HELEN R. CONROYD

It was a committee meeting. One of the members, we'll call him Mr. A., made a recommendation.

Mrs. B. replied, "No, that's been tried before, and it wasn't at all acceptable. We certainly can't have that!"

Mrs. C., turning to Mrs. B., said, "You certainly express yourself pointedly." (Mrs. B., listening, nodded.) "Not realizing," Mrs. C. continued, "that your manner of doing it turns people off, even though you may be right."

How grateful Mrs. B. was that she listened. For although that meeting is long past, she has never forgotten the lesson she learned that day. It brought a complete turnabout in her rela-

tionships. The lesson she learned? Simply put, it was this: It isn't enough to be right; we need to be right the *right way*.

What is the right way? Didn't Christ Jesus answer that for all time? "I am the way," he said, "the truth, and the life: no man cometh unto the Father, but by me."¹ This *me* points to both the man Jesus and the Christ he expressed.

The Christ is the healing Word and Way of God taught in Christian Science. It is God's wise and tender presence, the spirit of God expressed in and by His man.

Being right the right way may lead to an overturning, but it isn't striving with others. As the Bible tells us, "The servant of the Lord must not strive; but be gentle unto all men, . . . patient, in meekness instructing those that oppose themselves."² Even when faced with what seems unmerciful opposition, we can separate the evil from the person and pray to find the truly soft answer, the healing answer of "the servant of the Lord." Such prayer not only turns away wrath, it also comforts, eases the way of right thinking and acting. Into the most unlikely situations it can bring understanding and *good will*—that unifying spirit of the healing Christ which is the most powerful force for peace there is.

Mrs. Eddy observes, "We see eye to eye and know as we are known, reciprocate kindness and work wisely, in proportion as we love."³

Sometimes we may think we are expressing love, but we don't always hear ourselves as others do. I remember one Christmas we set up a tape recorder without others' knowing it. This was not to catch anyone off guard, but to record the spontaneous joy of that happy day. And then I listened to the tape.

I could hardly believe what I heard. It wasn't so much the words that surprised me. It was a voice—mine—edged with irritation that shocked me. Here was the evidence of how one's tone and manner can expose unkind, ungracious "little foxes" hidden in thought. These "foxes" may transform into ravening wolves of hatred if not detected and dissolved with Christ's warmth and affection. But unloving traits can never defeat the Christliness that loves one's neighbor as oneself, that is, as a child of God.

Christ-love in our heart banishes to nonexistence the lurking “foxes” that would try to disharmonize our home or school, business or church relationships. And when we are working with others, don’t these simple words from a hymn point out the *tone* of divine Love? “Speak gently,” we’re reminded, “let no harsh word mar/The good we may do here.”⁴

To this end we can pray with the Psalmist, “Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.”⁵ The words acceptable to divine Love may need to be firm, but they can be gentle—they admit no friction, sharpness, or hurt feelings. Recognizing in another the child of God enables us to express Love’s healing way to everyone.

Our Leader, Mary Baker Eddy, tells us, “The right way wins the right of way, even the way of Truth and Love whereby all our debts are paid, mankind blessed, and God glorified.”⁶ Being right the right way is assured if we love as Christ Jesus loved. The Christ-spirit we express levels personality barriers, mends broken or uneasy lines of communication between ourselves and our neighbors who travel the same road. It shows the way to true brotherhood.

¹ John 14:6; ² II Tim. 2:24, 25; ³ *Miscellaneous Writings*, p. 117; ⁴ *Christian Science Hymnal*, No. 315; ⁵ Ps. 19:14; ⁶ *The First Church of Christ, Scientist, and Miscellany*, p. 232.

. . . walk worthy of the Lord
 unto all pleasing,
 being fruitful
 in every good work,
 and increasing in the knowledge of God;
 strengthened with all might,
 according to his glorious power,
 unto all patience
 and longsuffering with joyfulness.

Colossians 1:10, 11

From sensuality to freedom

[Written for the **Sentinel**]

While grappling with sensualism a number of years ago, I came across a Bible verse that proved to be a turning point for me. In a letter to the Corinthians Paul speaks of “casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.”¹

I saw this statement as a divine command and quickly discerned the practicality of such advice. Over a period of time I had accepted the teaching of Christian Science that real joy is an expression of God, the one divine Mind; that all the pleasures of the material senses are nothing more than thought—false thought; that matter has no life or sensation, therefore no power in itself to give us pleasure or control us in any way. Both physical pain and pleasure are mental; they are beliefs, nothing more. Alone, one can become sexually aroused by simply imagining oneself with a very special person; or while with that person one can remain as unresponsive as a doornail by mentally resisting any advances. Matter has no intelligence to react on its own. In fact, it has nothing to do with our real self, which is spiritual and hence free from any so-called biological cravings. Man is not a physical, sexual being. He is a spiritual idea of God, perfect, complete, satisfied.

I saw that instead of filling my thought with material fantasies and alternating between periods of satisfaction and yearning, I must focus on the spiritual truth of being. Again Paul points out the way: “Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be

any praise, think on these things.”² I claimed my dominion as a child of God, freeing myself from the downward pull of sensualism.

At one time I had been happy with a life that corresponded to what those around me were doing, but I soon grew uncomfortable. I came to see that no matter how good a relationship appears to be, if it is not based squarely on divine Principle, Truth, and Love, it cannot prosper or satisfy.

Several passages in the Christian Science textbook, *Science and Health* by Mrs. Eddy, made me recognize more clearly the emptiness of the relationships I had been engaged in. Our Leader states: “Sensual treasures are laid up ‘where moth and rust doth corrupt.’ Mortality is their doom. Sin breaks in upon them, and carries off their fleeting joys. The sensualist’s affections are as imaginary, whimsical, and unreal as his pleasures. Falsehood, envy, hypocrisy, malice, hate, revenge, and so forth, steal away the treasures of Truth. Stripped of its coverings, what a mocking spectacle is sin!”³

Elsewhere the textbook declares: “Passions and appetites must end in pain. They are ‘of few days, and full of trouble.’ Their supposed joys are cheats. Their narrow limits belittle their gratifications, and hedge about their achievements with thorns.”⁴ How true I had found this to be!

What I really wanted was not momentary gratification but lasting peace and satisfaction. I yearned to regain a sense of dignity and self-respect. I knew I needed to understand my completeness as a child of God and realize that He meets every need before it arises—that as His idea I was abundantly loved and cared for by *Him* and could never for a moment lack any good.

For the first time I began to consider others’ quality of thought more than their physical attributes. I came to see that the important thing about individuals is the spiritual qualities they express—not their carriage, build, coloring, or facial features.

A passage in the chapter “Marriage” in *Science and Health* was most helpful in getting me back on the right track: “Unselfish ambition, noble life-motives, and purity,—these constituents of

thought, mingling, constitute individually and collectively true happiness, strength, and permanence.”⁵

As I continued to study and pray, I found my thought uplifted and purified and my standards and ideals changing. What had at first been a struggle became natural and normal. I lost sight of myself as a sinning mortal and came to see that in reality I always had been and ever would be a pure, immortal idea of divine Mind.

I realized that the error had been exposed and was being destroyed, and I needed to feel no self-condemnation. I could expect complete regeneration and healing. Christ Jesus' final words to the woman taken in adultery were simply, “Go, and sin no more.”⁶

Jesus understood her eternal purity and perfection as a child of God. He knew she was not a straying mortal, a victim of circumstances, condemned to die according to the tradition of the day. He saw her as she really was and knew this understanding would bring reformation and freedom.

As I learned to turn increasingly from matter to Spirit for joy and satisfaction, personal relationships took on new meaning. They became more stable. There was genuine sharing rather than mere giving and taking. Friendships that have endured for years developed. I discovered the meaning of real warmth and affection, which have nothing to do with mere physical attraction.

I proved for myself that when one forsakes matter for Spirit, he loses nothing and gains all.

¹ I Cor. 10:5; ² Phil. 4:8; ³ *Science and Health*, p. 241; ⁴ *ibid.*, p. 536; ⁵ *ibid.*, p. 58; ⁶ John 8:11.

But now . . .

Once

I thought sewing was merely stitching
seams together—the fun part.

I had no concept of the labor:

The caring

about measuring, pinning, accurately
cutting.

Once

I supposed painting a wall a matter
of applying paint—the obvious part.

I had no idea of the preparation:

The caring

about filling holes, protecting trim
and flooring.

And

once

I thought Christian healing was
knowing and saying the right words
—the easy part.

I didn't appreciate the groundwork:

The caring

about the daily living of those words.

PETER ALAN JUSTAD

Recession—making it recede

Falling profits, declining gross national product, nervousness about investment, expectations of increased unemployment—whatever the signs and symptoms of recession, the underlying factors are mental before they are outwardly economic. We contribute to recession—or to neutralizing recession—according to our mental standpoint. One of the first results of admitting the importance of thought is that we feel less helpless, more *confident* that we can contribute to solutions. All suffering—economic, physical, relational—can be alleviated, and finally destroyed, through the understanding of God as Christ Jesus knew Him. God is infinitely good, the substance of all reality. His economy is in constant harmony.

It is inevitably healing, corrective, regenerative, to perceive this divine reality—God's perfection and man's expression of it. Christian Science is mankind's window on reality. What we are seeing—more than that, what we are living and *being*—is the precursor of what we experience.

The Revelator, John, a tremendously insightful spiritual genius, experienced a major breakthrough. He saw beyond material evidences to the real heaven and real earth, the universe of God's making.¹ And our own individual perception today of the new heaven and new earth is important in our doing something to neutralize the menace of recession. There is a marginal note "New earth and no more sea" in *Science and Health* by Mrs. Eddy. Alongside it we read: "In the Apocalypse it is written: 'And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.' In St. John's vision, heaven and earth stand for spiritual ideas, and the sea, as a

symbol of tempest-tossed human concepts advancing and receding, is represented as having passed away. The divine understanding reigns, is *all*, and there is no other consciousness.”²

Human concepts—and therefore human economies—may advance and recede, strengthen and weaken, but substance is unchanging in its presence and allness. Through understanding such facts of being we enjoy a useful kind of recession—the recession of mortal fears, greeds, and indulgences. They retreat as we progress in our acceptance of the allness of the divine consciousness. What mankind *fundamentally* needs is a whole new basis of thought, reasoning, living—a spiritually scientific basis. Until this happens, human thought will swing between being storm-struck and prone to doldrums and stagnation.

While national economies, or the world economy, may swing between strength and weakness, true substance neither advances nor recedes. The human *thought* about substance may fluctuate, but substance itself cannot. “Substance,” Mrs. Eddy writes, “is that which is eternal and incapable of discord and decay.”³ This is the healing scientific truth of ailing mortal economies.

We help stabilize economies when we replace mortal beliefs in our thinking with the truth of the new heaven and earth, in which there is no more sea, no more “tempest-tossed human concepts.” The human concepts we must first of all be concerned about are those that claim to be our own. As we begin admitting the divine consciousness as the only consciousness—as *all*—we will moderate the extremes and turbulence of human thought. We will steady the swing from hope to despair and reverse it.

We must, as it were, drain the “sea” from our own consciousness. And we can do this through Christian Science, which shows us how to prove the presence of substance rather than matter, intelligence rather than ignorance.

It is the action of Christ, the unfolding of true substance in consciousness, that provides the final answer to the problem of recession. It is the Science of Christ that explains how to replace mortal belief with spiritual realization. As we do so, economic conditions—being the outward expression of thought—will evidence more of the presence of substance, divine Spirit.

¹ See Rev. 21:1; ² *Science and Health*, p. 536; ³ *ibid.*, p. 468.

Editorials



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Knowing God

Knowing God: the most important aim, project, ambition, event, there is.

The degree of our knowing God is the measure of how truly alive we are.

Knowing God, we are living at one with reality. Living in spiritual ignorance, we are, so to speak, being unreal. Knowing God is the way to be more loving. It is the heart of healing. It is the essence of wisdom. Proverbs gives us this exuberant and lyrical truth: "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her."¹

How can we know God, and know God better? A primary way is through studying the Bible and the writings of Mary Baker Eddy. But study must be so vivid that it opens out to us concepts of God that we find gripping and compelling. We must ponder what we read. Maybe we have the Bible, volumes by Mrs. Eddy, Concordances to those books—plus Christian Science periodicals—spread, open, all over our desk or scattered around the living room. And that might be an indicator of how conscientious and constant our study is. But we come to know God not just through optically focusing on the printed page, but by mentally focusing on the concepts—the spiritual facts—we read, and letting them open up new territory of understanding to us.

Then there is a necessary accompaniment to this—applying and utilizing what we are studying, learning, and seeing. We

must mentally confront false beliefs with spiritual ideas. Claims of illness and anger—the whole gamut of imperfections and disorders, large and small—that are presented to us through the week, we need to heal with what we are knowing of God. “It is our ignorance of God, the divine Principle, which produces apparent discord,” Mrs. Eddy points out, “and the right understanding of Him restores harmony.”² What a remarkable, succinct statement of the healing requirements and method of Christian Science.

An all-absorbing concern for understanding Deity—for gaining “the right understanding of Him” that restores our sense of concord—doesn’t mean we become lost in God with a diminished sense of our own individuality. What happens is that our consciousness of our individuality sharpens and solidifies. Mrs. Eddy tells us: “In Science, we learn that man is not absorbed in the divine nature, but is absolved by it. Man is free from the flesh and is individual in consciousness—in Mind, not in matter. Think not that Christian Science tends towards Buddhism or any other ‘ism.’ *Per contra*, Christian Science destroys such tendency.”³ There is no clouding over of our one-of-a-kind self, no drabness or vagueness, implicit in knowing God. We become more and more alive to our uniqueness as God’s direct and immediate expression.

How can we know God better? By letting divine Life emerge in our daily living. Man, as he really is, is what divine Life is infinitely expressing of itself. In our true being, we are not mortals living a life of spiritual deprivation or ignorance, but are living, having our being, in immortal Life, Spirit. Whether we believe we’re only inching forward in our admission of this, or striding, we can be sure we are at least going in the right direction. We should aim to learn a little more of God today than yesterday. This is the way to make spiritual progress. We should never be so content with our familiarity with words and

phrases about God that we neglect striving to make authentic spiritual growth, evident in better living.

Should we feel apathetic because some physical problem seems to be lingering on when we think we've done all that we can, we should consciously and vigorously stir ourselves. It is mortal thought that would induce staleness or hopelessness by arguing that nothing more can be done. There is always something more we can do: apprehend God better. This is what healing is about. Spiritual sense, our sense of Spirit, is all-important. Let's never feel it is so finely honed that there is nothing further to be done. The extra effort to see one more facet of the real nature of God might be just what's needed to finalize healing.

The Bible gives us God's promise for His people: "They shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them."⁴ Divine Science shows that we are already, and always will be, God's people, His infinite and infinitely perfect spiritual ideas. A conviction that this is true is the inevitable result of knowing God better. Divine Science is God's knowing, His omniscience. It is the knowledge God has of Himself and His creation, including the real being of you and me.

Knowing God means knowing what God knows. God is Mind, the only source of all real thought. Divine Science extends to everyone the possibility and the inexpressible satisfaction of proving this.

GEOFFREY J. BARRATT

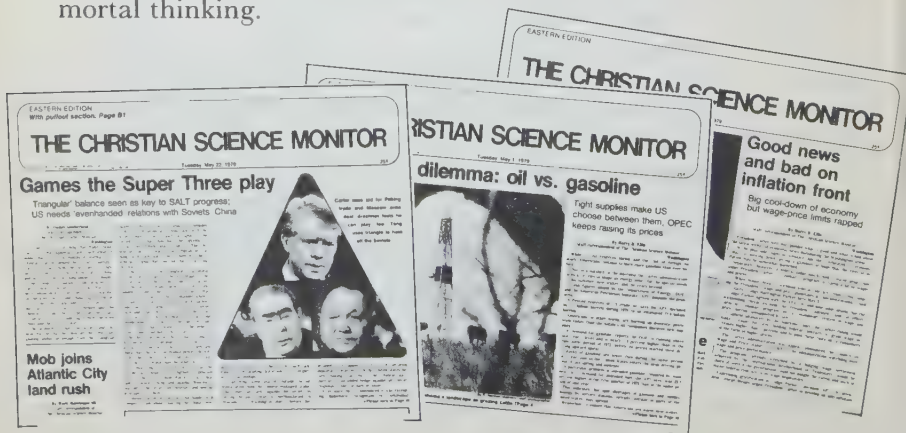
¹ Prov. 3:13-15; ² *Science and Health with Key to the Scriptures*, p. 390; ³ *The First Church of Christ, Scientist, and Miscellany*, p. 119; ⁴ Jer. 31:34.

Uniqueness of the Monitor

Why has *The Christian Science Monitor* earned such wide respect in the newspaper industry? Undoubtedly there are many kinds of reasons. But the underlying one is metaphysical.

Mrs. Eddy established the *Monitor* as a vital activity of her Church. She didn't propose that it function on the sidelines. The paper was expected to contribute substantially to the overall healing effect her Church was to have in the world. Because of the *Monitor's* firm allegiance to spiritual and moral values, it is not obligated to respond to personal opinion or special interests. But it does have deep responsibilities to integrity and compassion, to solution-oriented insights.

Among the many factors propelling publication of the *Monitor* is a very distinctive motive. This fundamental motive, essential to *Monitor* thinking, is an attitude—a spirit—that was exemplified in the life of Christ Jesus. It's a spirit that enables the paper to discuss the difficulties of our faulty world while at the same time maintaining a basic recognition—a spirit of certainty—that beyond this limited human perspective is God's creation of perfection. The inevitable effect of a newspaper with this kind of editorial ideal behind it is a powerful and unique blessing brought to bear on the uncertainties and confusions of general mortal thinking.



The *Monitor* does not skirt issues that need to be confronted, but it deals with them from a unique viewpoint. The spiritual conviction that God is infinitely good, and that this truth will gradually come to light, results in a distinct kind of perspective and a constructive appraisal of a world making its transition from concepts of mortality to a realization of God's supreme goodness. *Monitor* thinking has behind it the impulse of theology that recognizes this supremacy of God and His infinite perfection.

Sometimes people grow concerned over what the newspaper industry has to tell them. Since the concerns that people feel often stem from the effort of the press to expose faults—either individual, organizational, or even general faults of the world—the basic motive for exposure can be a key to the value the press has for the public. If the motive has a moral and spiritual underpinning, then the bringing to light of human flaws in a constructive way—even through vigorous investigative reporting—is possible. Referring to Christ Jesus, Mrs. Eddy sets the standard: “It requires the spirit of our blessed Master to tell a man his faults, and so risk human displeasure for the sake of doing right and benefiting our race.”¹

Exposure of faults can be a benefit, but that exposure is most strongly felt as a benefit, rather than a wound, when the spirit Christ Jesus expressed motivates the exposure. Without this motivation, the effect may be injury. But a spiritually based motivation can bring healing.

Obviously Jesus was a deeply compassionate man, but this did not prevent him from denouncing mortal errors when necessary. Underlying any such rebuke, Christ Jesus had a profound sense of man's true relationship to God. He knew that God is infinite good and that man is His pure child. His understanding of these deep metaphysical truths had an unmistakable and positive impact on what he said to people and on his relationship with

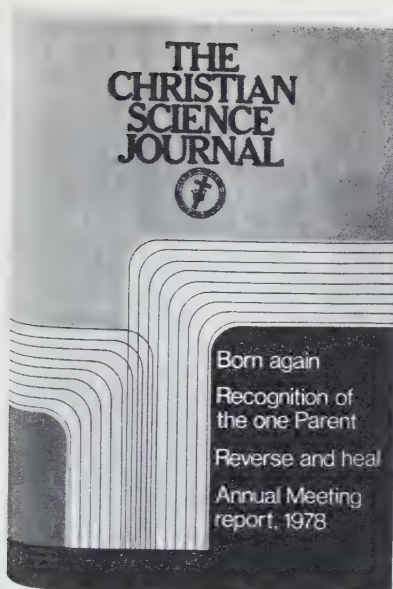
them. In specific instances people were supported, uplifted, inspired, healed. But in a more general sense, the very spirit he manifested—a spirit that enabled him to tell a man his faults and bless him in the process—often brought major changes to people's lives. For example, the things Jesus had to say to Zacchaeus (who was considered a sinful man by some) apparently had a very positive effect on Zacchaeus's life.²

What has been proved by the actions of Jesus can be proved, at least in a degree, by the press. To the extent that the exposure of wrongs is motivated by the spirit Christ Jesus manifested—a fundamental recognition of the perfectibility of being—the press will be a vastly more useful tool to the public.

The *Monitor* fulfills its founder's purpose: "The object of the *Monitor* is to injure no man, but to bless all mankind."³ Mrs. Eddy's establishment of the *Monitor* initiated a new dimension in the relationship between people and the press. The impulse of the *Monitor* and its view of people and the world grow out of the same impulse and view that enabled Christ Jesus to bless his fellowman. He realistically confronted human difficulties, but he did so on the basis of a fundamental recognition that God is good; that He is All; that His creation, in reality, conforms to this perfection.

NATHAN A. TALBOT

¹ *Science and Health*, p. 571; ² See Luke 19; ³ *The First Church of Christ, Scientist, and Miscellany*, p. 353.



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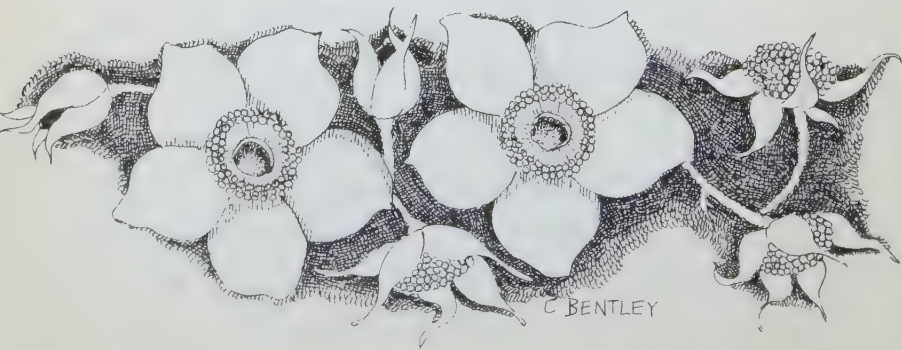
Call God!

Kimberly Risedorph

Have you ever wondered what God is really like or how you can get to know Him better? In the Christian Science textbook, *Science and Health*, Mrs. Eddy gives these words as synonyms for God: Principle, Mind, Soul, Spirit, Life, Truth, Love.¹

Understanding each of these names helps us feel more closely in touch with God. Each one helps clarify His nature, and if we study the Bible and *Science and Health* daily, these synonyms will come to mean more and more. Then comes the test—applying what we understand in everything we do and with everyone we meet.

Each of the seven synonyms is useful, practical. Take *Soul*, for example. As we study what Mrs. Eddy says about Soul, we see that joy, beauty, and harmony, though they certainly express Life, Love, and the other synonyms, relate especially to Soul. When we're joyful, when we're aware of beauty and harmony—maybe in the way someone skateboards or even ties his shoes—we're feeling the presence of Soul. The Bible shows why we can claim these qualities as part of our real identity, the perfect selfhood that Christ Jesus taught belongs to everyone. In Genesis we read, "God created man in his own image,"² and later on, "God saw every thing that he had made, and, behold, it was very good."³ Since man is the image of God, who made everything good, he must include all good. Joy, beauty, and harmony are part of that goodness. And because God is everywhere, these qualities must be everywhere, too.





Each morning I gratefully know to myself that God, divine Love, is everywhere, that He loves me, supplies all I need, and gives me infinite reasons to be happy. I often think of this passage from *Science and Health*: “Shall we plead for more at the open fount, which is pouring forth more than we accept?”⁴ During the day I try to think of all that God’s “open fount” is pouring out. A flower, a good tune, a friendly smile—all remind me of God’s spiritual gifts. I also try to be aware of how others express spiritual joy. A humorous remark or someone’s quiet support can show me that Soul is here.

As we develop our understanding of God by exploring His synonyms, we glimpse our unbreakable unity with our Father-Mother God. By feeling and living what each of these words means, we turn direct to God, and we never find Him too busy to respond. We always get an answer—maybe one of practical guidance or simply of His presence and love for us—that’s suited to our need.

¹ See *Science and Health* 587:6-7; ² Gen. 1:27; ³ v. 31; ⁴ *Science and Health*, p. 2.

Testimonies of Christian Science Healing

About five years ago I became suddenly and violently ill. Although the disease was never diagnosed, the symptoms were of a ruptured appendix. I suffered for a number of days, and then one night around midnight, when in particularly great pain, I made two decisions. First, I determined that I would not turn to medical aid even though I was tempted to believe I might be dying. I would continue to put my faith in the Christian Science method of healing and no other. Second, I knew that the dedicated Christian Science practitioner who was praying for me was doing his work thoroughly, and I decided that I would express gratitude by praying scientifically for myself as best I could, until morning.

Immediately after these two decisions were made I felt a sudden, powerful conviction that matter cannot be sentient, and so pain is always a mistaken mental concept. I saw that the physical body can't initiate or communicate pain, because it is mindless matter. There is only one Mind, and that is God. Divine Mind communicates only good and initiates freedom and harmony. A feeling of peace came over me, even though the discomfort did not lessen. All night long I retained this wonderful, peaceful sense. I lost all fear of the pain, and although it was several weeks before the healing was complete, I never again felt afraid of the supposed disease. This healing has been permanent.

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society. THE EDITORS.

At one time I was suddenly stricken with a crippling condition that affected almost my entire body. I could move only with great difficulty, and it was impossible to be comfortable in any position. For about two months I was seldom free from pain.

At different times I sought the help of a practitioner, and I am certain that all Christian Science treatment I received contributed to the final healing. After a while I felt able to continue the treatment by myself, and as I persisted in recognizing God's allness I began to see through the mesmeric lie that matter is real. I became more certain that I live in Spirit, free from the limits of matter, including pain. The difficulty gradually disappeared, and there has been no recurrence and no aftereffects.

These healings have helped me to understand Mary Baker Eddy's statement (*Science and Health with Key to the Scriptures*, p. 180), "When man is governed by God, the ever-present Mind who understands all things, man knows that with God all things are possible." I have been encouraged many times by testimonies published in the Christian Science periodicals. Now I am submitting my own in the hope that it will inspire others to persevere in their efforts to see through the lies of illness and pain.

What a beautiful way of life is ours as we strive to apply the laws of this Science in our daily lives. My heartfelt prayer is that I may increasingly express gratitude to God by following more closely each day the example and teaching of Christ Jesus and his devoted disciple, Mrs. Eddy.

VIRGINIA L. SCOTT
Santa Monica, California



Christian Science first caught my attention when life seemed bleak and desolate. My husband of six months had passed on suddenly, and grief and emptiness overwhelmed me. Earlier, a friend at work had given me a copy of the *Sentinel*, but it had lain in a drawer, unopened. Now, in my time of great need, I came across the magazine and read it. A new world opened up for me, and, with the friend who had given me the *Sentinel*, I started regularly attending services in a Church of Christ, Scientist.

Each day I rushed home from work to spend the whole evening, far into the night, studying Science earnestly. I needed very little sleep at this time. Soon my deep grief and gloom were dispelled. God's ever-present love enveloped me, wiping out all sense of loss and separation. It was a wonderful feeling.

For nearly thirty years I had been a slave to tobacco, a habit that had seemed impossible to break. But when I learned that smoking is not in consonance with the teachings of Christian Science, I knew that the habit had to go. Mrs. Eddy writes (*Science and Health*, p. 407), "Puffing the obnoxious fumes of tobacco, or chewing a leaf naturally attractive to no creature except a loathsome worm, is at least disgusting." I wanted earnestly to live up to the implications of this statement and felt confident that my strong desire for freedom would open the way for me.

In *Pulpit and Press* by Mrs. Eddy we read (p. 3), "Know, then, that you possess sovereign power to think and act rightly, and that nothing can dispossess you of this heritage and trespass on Love." This truth helped me greatly, and after several months of prayer I was completely healed of the habit. It was a wonderful victory, as I was also healed of emphysema, with shortness of breath, that had afflicted me during my years of heavy smoking.

Soon after this, I met an earnest student of Christian Science, who later became my second husband. One evening in my backyard I accidentally disturbed a hornets' nest. The insects swarmed at me, stinging me all over my face and arms. By the time I reached the house, my face, eyes, and arms were swollen, and there was severe pain. I was barely able to phone my friend, who lived over two hundred miles away, and ask him to pray for me. He assured me of God's love and healing presence, and asked me to ponder this sentence in *Science and Health* (p. 393): "Have no fear that matter can ache, swell, and be inflamed as the result of a law of any kind, when it is self-evident that matter can have no pain nor inflammation." I felt relief almost immediately, and by next morning the pain was gone and the swelling had nearly disappeared. I went to work as usual and was soon entirely free. Previously, one sting from a hornet had incapacitated me for over a week.

Christ Jesus said (John 8:32), "Ye shall know the truth, and

the truth shall make you free.” I have had many other healings through Christian Science, and am daily more grateful for this wonderfully practical way of life that enables us to overcome our problems.

PATRICIA L. VEIRA
St. Petersburg, Florida



About eleven years ago, following an automobile accident in the Sierra Nevada mountains, I was taken by ambulance to a hospital. As I regained consciousness, I began pondering many truths learned in daily study of the Bible Lesson in the *Christian Science Quarterly*. My injuries were extensive, including many broken bones. I was put in traction. Later I learned that I had not been expected to live.

Although I permitted the doctor to set the bones, I took no medicine or sedatives, as I had no need for them. Soon after the accident the pain had been overcome through prayer in Christian Science. I had the support of my wife, and treatment from a Christian Science practitioner.

After two months I was put in a full body cast and taken to my home in the San Francisco Bay area, where my wife cared for me. The practitioner continued to treat me and to give me many truths to study and ponder. Day by day prayer and gratitude were my constant companions.

After the doctor decided to remove the body cast to have me X-rayed, he came in to say, “No good.” Instead of placing me back in another cast he said, “You will have to have surgery, bone graft, plates, pins, and plasma.” I prayed about this and told him I would give him my answer the following day. With support from my wife and the practitioner, I chose to go to the Christian Science Benevolent Association in San Francisco. I told the doctor of my decision to go there and rely entirely on Christian Science for my healing. He was surprised and assured me that without surgery I would never walk again, nor be able to put my weight on the injured leg. Later he sent a registered letter to that effect to my home.

At the Benevolent Association I felt bathed in an atmosphere of love. The first thing I heard in my nursing care room was music from the speaker system playing Hymn No. 247 from the *Christian Science Hymnal*. The first verse is:

O walk with God along the road,
Your strength He will renew;
Wait on the everlasting God,
And He will walk with you.

To walk again, despite the medical verdict, was my desire.

After a month and a half, I was ready to put my injured leg on the floor, though it was too weak to support me. I prayed each day with childlike trust, asking God for the strength I needed. Soon I was able to walk with crutches around the gardens, and I thanked God at each step.

After four and a half months at the sanatorium, I was ready to go home, using crutches and putting some weight on the injured leg. Progress continued. Some months later, although I was still on crutches, I returned to my business. My desire was still to walk again, without material aids, supported not by my will but by God's will.

My healing is complete, and I am now able to do the things I have always done—hiking, backpacking, fishing, driving, traveling, and church work. During my stay at the Benevolent Association, I read everything I could on the history of Christian Science, including the life of Mary Baker Eddy and the building of The Mother Church. It was at this time that I felt ready to apply for Christian Science class instruction and was soon accepted. This was a priceless event. And now I am happy to share this Science with others.

VICTOR F. SAGUES
San Rafael, California

With deep gratitude I verify my husband's testimony. I saw the spiritual growth that ensued when he rejected the medical verdict that he could never walk again and turned completely to Christian Science for healing.

JANICE SAGUES

One summer, while packing the car before heading off to college, I started bleeding internally. A member of my family reminded me that she had suffered from the same problem a few times and had found it necessary to go to the hospital on those occasions. She said she expected that I had inherited the condition.

As I drove to school—a distance of about a hundred miles—I prayed to become more conscious of God and His perfect creation. I never will forget the calmness and peace I began to feel when the biblical account of the woman with the issue of blood came to me (Matt. 9:20): “A woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment.” I perceived so clearly that the woman was not reaching for a material garment or the human Jesus, but instead, she was reaching out for the Christ, Truth. Jesus could not have been aware of her physically touching him because he was surrounded by scores of people pressing in on him. But he did respond to her mental plea for help. This woman felt something of the healing presence of the Christ, just as I was acknowledging it then and there as I drove.

Mrs. Eddy writes in *Science and Health* (p. 201), “The way to extract error from mortal mind is to pour in truth through flood-tides of Love.” I felt just such a flow of truth, and God’s ever-presence filled my consciousness. Fear never contaminated my thought. I affirmed that I could inherit only what God creates, and I denied that materiality or physicality is a real element of God’s idea, man. I claimed to be heir to the Christ, Truth, only.

My answered prayer was a sure feeling of God’s omnipresence. That was the healing. For the rest of the trip I sang hymns from the *Christian Science Hymnal*, and on arriving at school I unpacked the car with no concern for the physical condition. A few hours later the hemorrhaging ceased, and it has never recurred.

Many other healings have occurred as the result of relying solely on Christian Science for treatment. The most recent was of a sprained ankle. The accident happened in the afternoon, and by the next morning I was mountain climbing with friends—free of pain and swelling.

I am finding that the more I learn to love God understandingly through my study of Christian Science, the easier it becomes to abandon faith in matter and to trust the ever-present availability of the Christ for healing.

MICHELE S. VAN METER
Rocky River, Ohio



As a child of eight, I fell on some pavement and broke off a permanent front tooth. My mother's reaction to the situation was one of great calm. She pushed my tooth back to its original position, calmed my fears, and then contacted a Christian Science practitioner.

Over a period of a few months the tooth became dark in color, although it did become firm again in its proper place. At a routine appointment to have my teeth cleaned, the dentist took an X-ray of this tooth. His diagnosis was that the root was dead and root canal treatment should take place within six months. My mother thanked him for his concern, but said she would care for it through Christian Science treatment.

Mother contacted the practitioner about the dentist's verdict, and it was agreed that we would continue to pray for healing. The tooth began gradually to lighten until it had resumed its normal color, and at my next appointment the dentist was stunned. More X-rays were taken, and he found that the tooth had revitalized completely. He also remarked that he had never seen work of this nature done more competently. At each appointment I had following that time, the dentist would take X-rays of this tooth to scrutinize its condition, and its health remained consistent.

Years later, this dentist retired, and I began seeing another dentist, who commented on the unusual X-ray history in my files. He asked me if there had been a root canal operation performed, and I told him no—the change had occurred naturally. He replied that I was “very lucky,” for he felt the chance of this condition being corrected so perfectly was one in a million. I explained to him that it had not been luck or chance operating in

my behalf, but that the tooth had been healed through Christian Science. He didn't seem interested in this explanation, and in amazement he continued to take X-rays at every visit. Later on, his assistant and I had an interesting conversation about Christian Science, and she felt she wanted to read *Science and Health* by Mrs. Eddy.

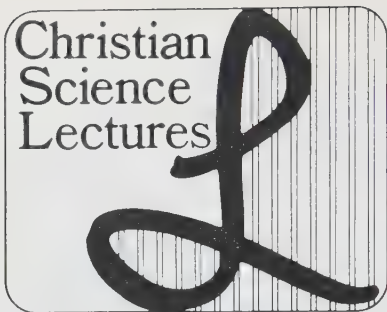
I am grateful for proof that God protects and maintains His children continually. There is no reversal of healing work done through this Science, and this fact has been evidenced throughout my life.

MARCIA RUTH MURPHY
Boston, Massachusetts

I am very pleased to confirm my daughter's testimony. Mrs. Eddy says in *Science and Health* (p. 151), "The divine Mind that made man maintains His own image and likeness." It is a joy to have witnessed this law in action in Marcia's life.

I am grateful for the many healings our family has had in Christian Science through the years and for a growing awareness of omnipresent good.

BARBARA B. MURPHY
Bedford, New Hampshire



Everyone is cordially invited to these free lectures.

‡ Indicates Children's Room available during lectures.

* If details such as time, place, title, or child care facilities are missing from a church's listing, please see local publicity.

FEDERAL REPUBLIC OF GERMANY AND WEST BERLIN

Berlin (Ninth): Gemeinschaftshaus, Gropiusstadt, Lipschitzallee 67, 5pm‡, Sun, Sept 9, In German, "The Royal Law" (Timpson)

Cologne: Isabellensaal, Gürzenich, Martinstr, 8pm, Thurs, Sept 13, In German, "The Royal Law" (Timpson)

Dortmund: Aula der Kaufmännischen Berufsschule I, Geschwister-Scholl-Str 1, 7.30pm, Tues, Sept 11, In German, "The Royal Law" (Timpson)

Düsseldorf: Werner von Siemens-Realschule, Rethelstr 13, 4pm‡, Sat, Sept 15, In German, "The Royal Law" (Timpson)

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U.S.A.]

ENGLAND

GREATER MANCHESTER—Manchester (Second): Fielden Park College of Further Education, Barlow Moor rd, Didsbury, 8pm, Fri, Oct 12 (Henderson)*

WALES

GWYNEDD—Llandudno: Town Hall, Lloyd st, 7.30pm, Thurs, Nov 1 (Henderson)*

UNITED STATES

(Week of August 19 to 25,
and an earlier date)

ILLINOIS—Wilmette (joint lecture): Wallace Bowl, Michigan av, 8pm, Fri, Aug 3, "Something to Depend On" (Jenks)*

MICHIGAN—Milford: Milford Central Park, Main st, 3pm, Sat, Aug 25, "Prayer Is Effective in Our Economy" (Leever)

NEW YORK—New York (Seventh): Church, 520 W 112th st, near Broadway, 8pm, Thurs, Aug 23, "God Is Your Provider" (Alton)*

Scarsdale: Church, 46 Fox Meadow rd, 8.15pm‡, Tues, Aug 21, "Have You Found Yourself?" (Alton)

NORTH CAROLINA—Highlands (Society, Franklin): Methodist Church, Main st, 2.30pm, Tues, Aug 21, "Prayer Is Effective in Our Economy" (Leever)

OHIO—Dayton (Second): Church, 720 Belmonte Park, N, 8pm‡, Thurs, Aug 23, "Prayer Is Effective in Our Economy" (Leever)

SOUTH CAROLINA—Greenville: Roper Mt Amphitheatre, Roper Mt rd at I-385, 7.30pm, Mon, Aug 20, "Prayer Is Effective in Our Economy" (Leever)*

HOW TO APPLY FOR MOTHER CHURCH MEMBERSHIP

Once you're certain that you want to join—and you've relied solely on Christian Science healing for a year or more—your next step is to get an application form.

These are available at any Christian Science Reading Room, branch church, or society; from someone who's already a member of The Mother Church; or from a public practitioner listed in *The Christian Science Journal* or *The Herald of Christian Science*. Or you may write to the Clerk of The Mother Church, The First Church of Christ, Scientist, Christian Science Center, Boston, MA, U.S.A. 02115.

After reviewing the requirements of membership, you fill out the form and take it to any Mother Church member who might sign as your "approver." This member interviews you and forwards the signed application to a teacher of Christian Science for countersignature. Applications received by May 1 or October 1 are acted upon in June or November, respectively.

We invite you to consider this important step, and we welcome your application.

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1875-1882 *Lynn, Massachusetts*—12 Broad Street, where Mrs. Eddy completed her manuscript for *Science and Health with Key to the Scriptures*. It was while living here that Mrs. Eddy initiated many foundational steps in establishing the Christian Science movement. These include the formation of the Christian Scientist Association; the Church of Christ, Scientist; the Massachusetts Metaphysical College. Here also Mrs. Eddy was ordained as Pastor of her Church.

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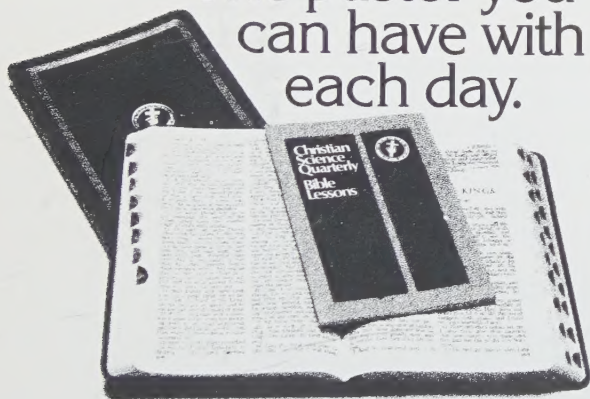
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